

Syn. 8. CHRIST'S (3. 30)
EXALTATION

PURCHAST BY
HVMILIATION.

Wherein you may see
Mercy and Misery meete
together.

Very Usefull

- I. For Instructing the Ignorant.
- II. For Comforting the Weake.
- III. For Confirming the Strong.

By *R. Sibbs* D. D. and Preacher of
Graves-Inne, London.

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I Cor. 15. 45.

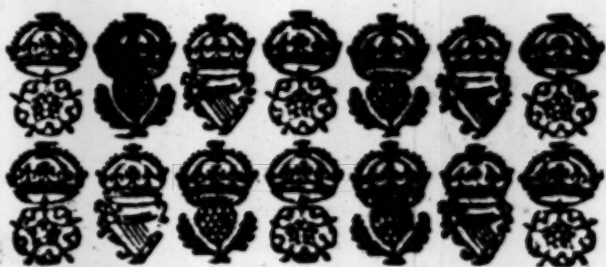
*The first man Adam was made a Living
Soule, the last Adam was made a
Quickning Spirit.*

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John Bartlet at his shop, at the Signe of the guile
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CHRISTS

CHRIST
EXALTATION
PURCHAST BY
HYMILIATION.

ROM. 14. 9.

*For, for this end Christ
both dyed, and rose, and
revived, that he might
be Lord both of the dead
and of the living.*

T He dependance
of these words
upon the former

B

I



I take to be this; the scope of the Apostle in this Chapter, is to stay the ridged censures of other, concerning weaker Christians, especially about matters of indifferency, or at the least of a lesse nature, In the 6. verse, saith he, *He that regards not a day, regards it not to the Lord, he that eats, eats to the Lord, and he that eats not to the Lord, he eats not, and gives God thanks, &c.* His reason is this, they that in eating or in not eating, doe it with a religious respect to the Lord: if they eat, it is to the Lord, if they eat not, it is to the Lord, that is, in obedience to the Lord, they

they are to be borne with-
all, because they doe it
with religious respects,
though perhaps there
may be a little errour in
the matter, yet there be
some things of such indif-
ferencie that they not give
denomination to the acti-
on, if it be to the Lord,
howsoever the action bee
not altogether to be excu-
sed, yet the person is to be
excused, and is not to bee
hardly censured: there-
fore considering that they
that doe it, and they that
doe it not, doe it to the
Lord, be not hasty in your
censures.

Quest. How doth hee
proove that these holy
Christians did eate, or not

eate to the Lord?

Answ. From this because they were the Lords they that are the Lords, they live to him, and dye to him, and therefore they doe particular actions to him, *No man, verse 7. lives to himselfe, nor no man dyeth to himselfe,* which includes all particular actions, *Whether we live, we live to the Lord, or whether we dye we dye to the Lord; whether we live therefore or dye, we are the Lords,* he proves therefore that they doe eate, or not eate to the Lord, if they bee good Christians, because they are the Lords.

Those that are the Lords, live to the Lord,
and

and doe all particular actions to the Lord, such must not be harshly censured, because they are the servants of the Lord.

In the third place how doth he prove, that they are the Lords that live, and dye to him?

Quest.

He prooves it from the maine ground in the text, *For, for this end Christ both dyed and rose, and revived, that he might be Lord both of the dead and of the living.* So you see the dependance of the reason, they eate, or eate not to the Lord: why? because they are the Lords.

Ans.

But how is it they are the Lords? It is the end of the three actions of

B 3 Christ

Christ here, Christ dyed, and rose againe, and revived, for this end that hee might be Lord of the dead and of the living: so you see the connexion of these words with the former.

In the words you have *argumentum* & *argumenti ratio*, the argument, and the reasoning from the argument, the ground and the inference from the ground, the ground is, Christ dyed and rose againe and revived; what is the inference from that? that he might be Lord, of the dead and of the living.

In the words therefore wee will consider the argument it selfe, the ground it selfe, and then

then the inference.

For, for this end Christ
both dyed, and rose, and
revived.

There are three branches of the ground.

Christ } Dyed.
 } Rose.
 } Revived.

Of the inference wee
will speake afterwards,
and shew how these
grounds inforce that inference,
that he should be
Lord both of the dead and of
the living.

Christ dyed.

First of all you must
B 4 know

know that Christ dyed
here as a publicke person,
or else the inference were
not good, Christ tooke
upon him the person of
no man, but the nature, for
this end that he might be
a publicke person; If
Christ had taken the per-
son of any body, there
had beene two persons of
Christ, he had dyed in
one person and not in ano-
ther; now having the na-
ture that is common to all
men, and not the person
of *Peter* or *Iames*, &c.
when he dyed the person
dyed in that nature,
wherein he might dye, so
when it is sayd *Christ dy-*
ed, wee must consider
Christ as a publicke per-
son

son, not taking the particular person of any man, but the generall nature of man into union with the second person, Christ dyed as a publicke person.

Secondly, Christ dyed as the second *Adam*; the spring of all misery and death was from the first *Adam*, but the second *Adam* was a quickning Spirit, he dyed as a publicke person, and the second *Adam*.

We must know moreover that he dyed as the great high Priest of the Church, offering to God the Father a sacrifice that made him Lord over all; as we shall see after: hee dyed as a Priest; as indeed

he that was fore-signified by all the Sacrifices, and Priests, hee was both Priest and Sacrifice, Heb. 9. 14. *By the eternall Spirit the Godhead, he offered himselfe to his Father.*

Againe he dyed a voluntary death: for else he had not dyed in obedience, his death was violent in regard of them that forced it, but it was voluntary in regard of them that he offered himselfe for, as a sweete Sacrifice to his Father, that voluntarinesse made his death a sweete sacrifice: for whatsoever the Father did to him, he joynd with the Father in it, the Father gave him, he gave himselfe, the Father

ther appointed him to bee
so and so; and he joyned
with the Father in all
things, *No man takes away
my life from me* saith hee
himselfe. It was a volun-
tary death, in regard of
his freedom, nay hee
thirsted after it, as you
have it in the Gospell; he
longed after it, upon high-
er considerations, howso-
ever in a lower considera-
tion, as it was a tormen-
ting thing, and a bitter
cup, hee had a desire that
it might passe, but it was
upon lower respects, upon
his respects the will of
his Father, and the Sal-
vation of mankinde, hee
thirsted to drinke of that
cup.

A man may will, and
nill the same thing upon
presenting of different ob-
jects, and respects, and
reasons, that which a man
may decline as wec say,
in this respect, looking to
a particular end, that a
man may desire looking
to a higher end; because
man is framed so, to yeeld
to the stronger reason al-
way. Thereupon that is
no objection, he seemed
sometime a little unwill-
ling: It was, looking up-
on something presented
to him, that made him in
that respect unwilling:
but looking upon other
respects, he gave himselfe
willingly, the Father and
he joyned together.

And

And therefore by the way, when they talke of the active and passive obedience; there was action, in all his passion; chiefly in his passion there was action; for if it had beene meere suffering without voluntary obedience, what obedience had that beene? a beast may so suffer, but, against his will, but his voluntary obedience was the chiefe, in all his passion, *He humbled himselfe to the death of the Crosse, as it is Phil. 2.*

Yet further, as he dyed voluntarily, so he dyed as our surety, therefore hee dyed a *curst death* due to us, *Hee was made a curse* for us, that hee might re-
move

movethe curse from us, these, and such like conclusions must be observed in this, that the Apostle saith, *to this end Christ dyed*, because we shall have use of them afterwards.

Here we might stay and admire, that life should dye! that glory should become shame for us: And that hee that is the Authour of all blessing should become a curse! Indeed it is a great mystery, that Christ being God, should stoupe so low that hee could joyn together the infinite Majesty of God, and that low degree of abasement, that he did condescend unto. *Domine*

quo descendis, &c. Lord how farre goest thou? he could not goe lower, and be God. God to shew his love to us, shewed himselfe God in this, that he could be God, and goe so low as to dye, and not onely to dye, but to dye a shameful and cursed death for us, but I passe to the particulars :

For this end Christ both dyed and rose, &c.

He rose againe, and indeed, it was impossible, but hee should rise againe, because he is the Lord of life. Now the Lord of life, and life it selfe could not long dye, it was but
by

by dispensation that hee dyed, viz. to worke our salvation, but he could not be detained any longer by the sorrowes of death, he dyed therefore, and rose, he rose, even as he dyed, he rose a publicke person, and as a second *Adam*, to give and infuse spirituall life into all his branches, he rose as our surety in our roome, he rose in spight of the Iewes, that laboured to keepe him downe, all they could: By the way, this shewes that he will rise in his Church, and in his children, in his Religion, and in his cause, let the world, and all the devils in hell lay a stone upon Christ, upon his cause

cause, and Church, and children, they will rise againe, even as his blessed body did, in spight of all the watchfullnesse of the Iewes.

Againe, as he rose, so he rose with many, not alone to shew (as I said before) that he rose as a publicke person, another man riseth as himselfe, the rest rise not with him, as caused by his rising. But Christ rose as a publicke person: Therefore, many rose with him, the graves were opened, to shew that he rose as a publicke person, as our surety, as a spirituall head, and as the second *Adam*, who could infuse life into others.

thers. What became of those bodyes that rose with him after? the Scripture saith nothing of it, nor what became of *Moses* body. They rose to doe God a service, and Christ an honour, which when they had done, they were content to be disposed of by God againe, and it is likely, to returne from whence they came: for if the head of the Church, himselfe was content to come from heaven into the Virgins wombe, and from thence to the crosse, and from thence to the grave, and to be abased for us, those that have the Spirit of Christ, those blessed soules in heaven might well

well be content for a time to be abased, to take bodies, to doe a service for their Lord and master; who was content to foregoe heaven thirty foure yeares, and the glory due to him.

Therefore by the way, if God will use us (though we be never so great) for a particular service to the Church, shall wee stand upon it, when the blessed Saints in heaven, those blissefull soules were content to come, and take bodies for a time, to doe God service, and then to sleepe againe?

Againe, he rose on that day, which was ever after, and well may still be called

called the Lords day : for a new world beganne with his rising, therefore a new Sabbath ; Saint *Iohn* saith, *I was in the Spirit upon the Lords day.* If a man be ever in the Spirit, it is upon the Lords day, when the Lord of the day doth honour his people, giving them to enjoy his Ordinances, and joyning effectually with them, maketh them full of the Spirit, and raiseth up our dead hearts after him.

And revived.

Why is this added to rising againe ? *Hee revived ?*

To shew that hee rose never

never to dye againe, and that indeede hee never meant to lay aside that body againe, as once he had, to dye for us. Consonant hereunto is that, *Revel. 1. 18. Behold, I was dead, and am alive, and I live for evermore, I have the keyes of death, and of hell. Hee lives for evermore, as Heb. 7. Hee sits for evermore at the right hand of God, there making intercession for us. He dies no more.*

Againe, this (*revived*) is added, to shew the kind of his life, differing from that life hee lived before, that life he lived, before he dyed, was supported with meate, and drinke, and refreshings: even as
our

our poore lives are. It was a life subject to death, that he dyed in, but after his Resurrection, except it were for a particular dispensation to confirme the faith of his Disciples, he needed no more to eate, or drinke, or sleepe, or any naturall supports, and helps, for he was enlivened immediately by the Spirit of God which flowed into him, he was full of the Spirit, and that did supply all other things whatsoever. Even as in heaven, God *shall be all in all*, that is, hee shall be so immediately to us, to supply all, as we shall neither eate, nor drinke, nor sleepe, nor have magistrates,

strates, nor ministers, but the Spirit of God will be all in all, so it was with this life of our blessed Saviour, when he revived, the Spirit supplied the absence of all other supports whatsoever, that he used before he dyed. And indeed our Saviour Christ came to bestow that life upon us, that he lived after his Resurrection, not this naturall life of ours, that needes meate, and drinke, and refreshing, this is not that life, that Christ specially aimed at, when he came to dye, but that spirituall and eternall life, that he lived after the Resurrection, a life not subject to death, a spirituall life,

life, not needing any created support whatsoever.

You see the grounds, the inference from these grounds, follow in these words, *That he might bee Lord both of the dead and of the living.* The ground hath three branches, death resurrection, and reviving, how all these doe flow, and give strength to this inference, I will touch in the particulars. First, then *Christ dyed that hee might be Lord of the dead, and of the living.*

Christ dyed, 1 Pet. 3. to offer himselfe a sacrifice to redeeme us by his precious blood, wee are not redeemed with Gold or Silver, but with the blood of

of Christ : hee could not
be our Lord till hee had
bought us, now his death
was the price of our re-
demption, I say *redempti-*
on, not *emption*, a thing
may be bought, that was
never sold away before :
now we were sold to Sa-
than, and under a contrary
government, now Christ
satisfying divine justice, re-
deemes us, he buyes us a-
gaine, wee had subiected
our selves to the devill,
and put our selves under
his regiment, till we were
ransomed by Christ, now
Christ shall have no right
to us, till the price be paid
to divine justice ; for mer-
cy must have justice satis-
fied, the attributes of God

C

must

must not fight one against another. Christ therefore is Lord of us, because by death, he gave full content to divine justice, so that now notwithstanding justice, yet we are Christs, and are saved, nay now the justice of God helps us, the most terrible attribute justice, is a ground of comfort: for it stands not with justice to have the same debt paid twice. For God is just and faithfull, saith the Apostle, so then you see there is a ground from death, why wee are the Lords, we are Christs because we cost him deare hee hath paid a price for us, that is worth more then the whole world.

Now

Now God shewed his love in nothing more then in this, that he parted with that that is next himselfe, the greatest, his Sonne, who being God, yet dyed in that nature, that could dye to redeeme us, and hereupon becommeth Lord.

Secondly, *Hee rose againe, therefore he is Lord of the quicke and dead.*

First, because his rising againe, was a manifestation that his death was a full satisfaction to divine justice, or else our finnes should have kept him in the grave still, hee being our surety: but our surety being out of prison, it is a signe hee hath fully discharged

charged all our debt, and the price is paid. If the surety and the creditor be agreed, we know the debt is paid.

Secondly, in that hee rose againe, he is Lord : because in rising againe, he entred into the possession, and exercise of that Lordship, that he had purchased. The right is one thing, and the use and possession of the right is another. Christ was Lord of us before he dyed, he was Lord of us when he dyed : but hee did not enter into possession of this Lordship till he rose againe. Therefore he saith, *All power is given to me, both in heaven and earth* ; when hee was ready

ready to goe up to heaven,
to shew that by his resur-
rection, the right hee had
by death, was manifest.

Lastly, because his ri-
sing againe; shewed that
the father was fully paci-
fied, he obtained the gift
of the Spirit, which next
Christ himselfe; is the
greatest gift, God gave
his Sonne first; and then
the Spirit that comes from
the Father and the Sonne.
The Spirit was not given
till his resurrection and
ascension, as it is *Iohn 7*.
Why? because, till all e-
nemies were fully subdu-
ed by his death, and wit-
nessed to be subdued, by
his resurrection, the Spi-
rit could not be so fully
C 3 given,

given, the Spirit being a declaration of the good will of God that sent it. Now when the enemies of Christ were triumphed over, and God had shewed by the raising of his Sonne againe, that he was fully satisfied. Then the Spirit comes, as the Son of Gods favour, which Spirit doth enable us to be subject to Christ, and makes us come under Christs Kingdome, which is a spirituall government. Wherefore, because he obtained the Spirit for his members upon his resurrection, thereupon is the inference good, he rose againe, therefore he is Lord of the quicke and of the dead. Third-

Thirdly, *Hee revived,* therefore he is *Lord of the quicke and of the dead:* reviving and taking such a life, as is not subject to death any more: hee is now in heaven, to make good that he purchased on earth. He revived I say, to be a King, Priest, and Prophet, at the right hand of God for ever, there to rule his Church, and to overrule all the enemies of it, till he hath subdued all, till hee hath gathered all the *Elect*, and brought his Church out of the world, and made *his enemies his footestool*. You see then the ground is good, and the inference is good. *Christ dyed, and rose,*

and revived, that he might be Lord of the quicke and dead. I come now to the thing proved.

That he might be Lord both of the dead, and of the living.

Christ is Lord, both of the dead and of the living, for the better clearing of the point, let us see what is Lordship?

Lordship properly is *Ius in rem & personas*, it is a right, and where it is full, it is a right with possession, either in things or persons.

But what manner of Lordship is this?

Christ is an universall Lord of and over all, over
all

all the world, both over
all the dead, and all the li-
ving, but more especially,
and in a peculiar manner,
he is Lord of his Church;
even as a husband is Lord
over his wife, which is a
Lordship with sweetenes:
So Christs government is
with unspeakable, with
unconceivable sweete-
nesse. He is Lord, as the
elder brother, as the first
begotten is over the rest;
for he is the *first begotten*
among the dead, this like-
wile is a sweete governe-
ment. It is indeed a Lord-
ship, of a King over his
subjects, as his Lordship
is a branch of his Kingly
office, but it is such a
Lordship as is for the good

of his Subjects, It is not a derived happinesse, they enjoy the head, and the subjects; Christ accounts himselfe happy in his Church, which is his fullnesse, the Church is the fulnesse of him that filleth all things. *Ephe. 1.* And more especially is the Church most happy in this government, it is such a Lordship, as is indeed altogether for the good of the Subjects. *To us a Child is borne, to us a Sonne is given.* He dyed, and rose, and revived, and all is for us, a Christian may say of Christ, that he is *totus in meos usus expensus*, as one well said, he is all mine, hee is all expended

pended for my use and profit. It is such a Lordship, as makes all his subjects Kings, therefore it is said, *Rev. 1. He loved us, and gave himselfe for us, to purge his Church, as it is Ephe. 5. and likewise to make us Kings and Priests*; where note, Christ hath a notable attendance upon him; he is served with none but Kings: All Gods children are Kings, even the meanest servant that is any where in the world, in spirituall respects is a King, what a Lord and King is this, that makes all his servants Kings. You see therefore, as Christ is an universall Lord, and also he is a peculiar Lord over

ver his Church.

2.
Independently.

Againe, hee is an independant Lord, onely his Father joynes with him in all, he is subordinat to his Father as mediator, but hee is independant in respect of all humane authority whatsoever, all humane authority is derived from him, *By me Princes raigne, &c.* His government in regard of all those governements, is altogether independant, therefore hee is called *the Lord of Lords, and King of Kings*, hee is Lord Paramount as we say, over all, and they all are, or should be dependant upon him.

3.
Lord in the whole man

And likewise he is a Lord of the whole man, body

body and soule, he is a Spirituall Lord : He commands not the body onely, but the Soule, he sits in the throne of conscience especially, and there he subdues the conscience and the soule to him; there he prescribes lawes to the conscience, and pacifies the conscience, and stablisheth conscience, and settles it against all feares and terrours whatsoever, he is Lord of body and soule, especially of the soule, he bowes the necke of the inward man, and brings it wholly to be subject to him, he layes his command upon the very soule it selfe.

And he is an eternall
Lord

4.
An Eternall
Lord.

Lord, you see here he is Lord of the quicke and of the dead, all other Lords have nothing to doe with men, when they are dead they can doe them no more harme, they have some power indeed over their dead bodies, but alas that is senselesse; their government ends in death, because they are Lords over the outward man onely: but Christs Lordship is when we are gone hence, and then more especially; for then wee are more immediately with him, wee are nearer the fountaine, when our soules are gone to him, that gave them: *I desire (saith S. Paul) to be dissolved*

*ved and to be with Christ,
which is best of all, especi-
ally then hee is Lord,
when wee are gone
hence.*

In a word, he is an ex-
cellent Lord, for he hath
all things that a Lord
should have: a Lord should
have three things, autho-
rity, futable vertues and
abilities, power and
strength answerable to
all: Now the Lord Christ
hath all these; and first he
hath authority, for God
the Father gave him pow-
er over all, hee purchased
it, and his Father gave it
him, *he gave him the keyes
then for his possession, and
All power is given to me, in
heaven and earth; and hee
hath*

5.
An Excel-
lent Lord.

hath full authority, as it is
*Iohn 17. Thou hast given
me power over all flesh,* hee
hath then authority. Se-
condly he hath all graces
and vertues fit for a Lord
and governour, hee hath
Righteousnesse, Wil-
dome, bounty, affections,
&c. we neede not make
doubt of it, for he is the
spring of all these in
others; *his scepter is a
Scepter of righteous-
nesse.* Thirdly, hee hath
strength answerable to his
authority, for he is a Lord
that is God; sometimes a-
mong men authority wants
power, or other qualifica-
tions, but in Christ is all:
the utmost, and greatest
fulnesse of all: These
things

things premised, let us make some use of all.

But first let us see why its sayd *He is Lord both of the dead and of the living*, prefixing the dead before the living? To shew I conceive that Christ is Lord of those that were dead before, as well as of those that are alive now. Christ is the Lord of all from the beginning of the world, from *Adam* to the last man that shall stand upon the face of the earth; therefore he is Lord of those that were dead before, as well as of those that are alive now, and that shall dye after, *he is Lord of the dead, and of the living*

Why the
dead are
put before
the living.

living : Now for use, first
where he saith,

For this end.

It is a point wondrous
pregnant, and full of very
comfortable use : first
shewing that the grounds
of a Christians faith and
comfort, are very strong,
(as you see how the holy
Ghost dwells upon the
argument) *For this end*
(saith he) *Christ dyed and*
rose againe, and revived,
that he might be Lord of
the quicke and of the dead.

God doth all to ends,
it being a point of wise-
dome to prefixe an end,
and worke to it : If God
hath an end, and provi-
dence

dence in the haire that fall from our heads, hath he not a farre greater in disposing of things for the good of the Church? His Sonne is given to death and rayfed againe, it is for the greatest end in the world, being the greatest worke, the greatest worke hath the greatest end, such was this end, the Lordship of the Church; *For this end (saith he) Christ dyed, and rose againe, that hee might be Lord of the dead, and of the living which is his Church.*

And is this Christs end to be Lord of the living and of the dead, we must have it then our end too, to serve Christ, to live and dyc

dye to him, for being under him, our ends must be answerable to his, as wee shall see after.

For this end.

Vse 2.

Againe where it is sayd he dyed, and rose, and revived, that he might be Lord of the dead and of the living. It is a profitable course (I speake it onely in generall), when wee thinke of the abasement of Christ, to thinke of the end why; so of his exaltation, its good to keepe these together to avoyd scandall, that might arise in our minds from either, though of by it selfe, that God should stoupe so low, least

least the thoughts of
Christ dying and stouping
so low should offend us,
its good also to thinke of
the end that *he might bee*
Lord of quicke and dead,
and if that dazell thee a-
gaine, to thinke of our Sa-
viour now in glory, full of
majesty in heaven, and
how shalt thou have ac-
cesse to so glorious maje-
sty: oh come downe a-
gaine! and thinke of God
incarnate, God going up
and downe in our flesh, of
God dying, dying a cursed
death, & rising againe, thus
in your meditations, inter-
weave these thoughts to
avoyd scandall, thinke of
his glory, and that you
may not be amazed at the
glory

glory, so as to be deterred from going boldly to him, thinke of bone of our bone, and flesh of our flesh, God dying in our nature, joyne these two together, *For this end the Sonne of God both dyed, and rose, and revived, that he might be Lord both of the dead, and of the living.*

Againe you see here in generall that the grand principall points of religion, have an influence into all the particulars, and there is a homogeniall deduction, (as we call it) of divine truths one from another, all depend one upon another, and all divinity: for howsoever divine truth bee
con-

contrary to carnall reason
sometimes, yet there is
strong reason in all divine
truth, for one is the cause
of another, and one de-
pends upon another, as
here, *Christ dyed, and rose,*
and revived, one followes
another: what from all
this? *to be Lord of quicke*
and dead, how then
prooves he that he is Lord
of all? because he dyed,
and rose, and revived, one
riseth from another, so
that though carnall reason
be one thing, and all divi-
nity be another, yet there
is reason, and deduction,
issuing of one thing from
another, in divinity most
wisely and holily, and it
is a part of wisdomē to
observe

observe, how conclusions rise from principles, as branches and buds doe from rootes: indeede if we would enter into serious considerations of the grounds of religion, how they give life and rise unto their particulars, they would have an influence into the whole course of our life, as perhaps wee shall see in the particulars more clearely.

For this end, &c.

Againē in generall, when he saith Christ is *Lord of the quicke and of the dead*, we see thence the truth of the Catholike Church, from the first man living
to

to the end of the Church,
under one head Christ:
Christ is the Saviour of
those that were before
the Law, under the Law,
under the Gospell, Christ
was the Saviour of all, he
is the Saviour of the dead
as well as of the living, all
come under one head,
which hath no further use
than to informe us, in that
one point of doctrine, to
shew that Christ is *yester-*
day as well as to *day*, to
Morrow, and for ever, all
that were saved before,
that are saved now, and
that shall be forever, are
saved by Christ, there is
no other name under hea-
ven, whereby wee can be
saved, *he is the Lord of the*
D *dead*

dead and of the living:

Now therefore to come more particularly, *Christ is Lord both of the dead and of the living*, what a Lord we heard before?

This is a point of wondrous comfort, and likewise a point informing us of our duty, and withall shewing us that Christ will worke that duty in us, because he is a Lord, not onely that should rule over us, that we should be subject to him, but to make us subject to him, it is a point of wondrous comfort, and of duty, and of this issue that we under the covenant of grace, shall bee inabled to performe that duty to our Lord. And

And then it is a point of wondrous security, in life, in death, as alas, sometime one thing amazeth us, sometime another, sometime wee are willing to dye, *Elias* was afraid to live, sometime wee are afraid of death, as we are all naturally: why, come life, or death, come what will come, we are under a Lord that is Lord of *the dead, and of the living*, so it is a point of wondrous security and quiet to a Christian in all passages, hee sometimes lives, and sometimes dyes, but his salvation is not at that hazzard to be off and on, but whether he live or dye, hee is sure to be saved, for he is

under the Lord of the living, and the dead.

But to speake a little of the first; it is intended for comfort, as well as direction, to duty, and to be subject, to submit to the Lord, it is a comfort that we have a Lord that rules us for our good, while we are living, and when wee are dead, and for ever: and indeed wee cannot have a greater comfort beloved than this, that we are not our owne; but that wee are bought with a price, that we are under Christ, why what a comfort is this, will you say? *homo non est natus, &c.* as the naturall man sayd, a man is not borne to subjection

jection but to honour, and government, what comfort is this, to be under Christ, to be under a governour?

Oh beloved know that it is the greatest comfort, as the rule is, every thing is perfect if it be weake, by that whereby it is subject to a higher, the vine is perfect by leaning to the Elme, it would lye on the ground else, and be spoyled: the perfection of the weake creature the sheepe, is to have a shepherd, the perfection of a weake nature is to have a ruler for their good; the perfection of the ship, is the Pylate, it would dash on every rocke, and bee

D 3 tossed

Ans.

Simil.

tossed with every wave
else, and so it is our per-
fection that we are under
a Lord, such a Lord as this
is, *cui servire regnare est,*
&c. to whom to serve
is to reigne, for all
his servants are so ma-
ny Kings, it is our per-
fection to bee subject to
him, therefore it is a won-
drous comfort that Christ
is become *Lord of the li-
ving and of the dead:* I be-
seech you therefore think
of it in your meditations,
all the Scripture aimes at
this end to comfort, what-
soever is written, is writ-
ten for our comfort, and
this is a principle of divi-
nity among the rest, that
a Christian is not his owne
man

man now but he is under Christ, and this is a comfort both in life, and death at all times, as the *Psalmist* saith, *My times are in thy hands Lord*, hee saith not my time, but *my times are in thy hand*; so wee may say our times are in Christs hands, our time of being borne, our time of living and dying, and when wee are dead, our time of rising againe; our time, the whole current of our time is in thy hands, not in the devills hands, not in our enemies hands, beloved, for they would make short worke with us then, but our times are in our Lords hands, Christ is the Lord of our times,

the Lord of our life, and death, and when we are dead he is a Lord for ever, for he lives for ever, and therefore hee is for ever a Lord. Beloved wee doe not live and dye, at the devotion, and good pleasure of any man whatsoever, they cannot stirre so much as a hayre from our head without the will of this Lord, all the devills in hell cannot stirre a haire of our head, I say nor all men that are acted by the Spirit of the devill, they may threaten punishment, but alas they can doe no more, then this Lord of Lords, will give them leave, therefore it is a point of wondrous comfort.

Oh

Oh but will a poore soule say, Christ indeed is Lord of the living, and of the dead, but I finde a great deale of corruption in me, &c. and I am a sinner.

Object.

Why he is Lord over thee, hee hath a sweete Lordship over thee, as well as a commanding Lordship, he is not onely a King but a husband as it is *Ephes. 5. He gave himselfe to purge his Church,* and to make his Church fit by little and little, thou hast sinne and corruption, but thou hast a mercifull husband that will beare with the weaker vessell, do h he command others to doe that, and will hee

Ans.

D 5 not

not practise that that hee enioynes others? undoubtedly he will, and therefore it is a comfort, it is a sweete government and subjection, as of the husband over the wife, Christ purgeth, and clenseth his Church, hee doth not cast it away.

For I beseech you consider, he that dyed for his Church and children, when they were enemies, will he cast them away now they are poore friends, and desire to please him? as Saint Paul divinely reasoneth, *Rom. 5. Much more shall wee be saved by his life, If he saved us by his death, much more now by his life, being*

ing in heaven, consider he
rose and lives for ever,
therefore will he cast us
away for some imperfecti-
ons, that dyed for us when
we were enemies? hee
that will not quench the
smoking flaxe, nor break
the brused reede, will hee
cast away his poore chil-
dren that strive against
their corruptions? hee
will not, nay he hath pro-
mised where he hath be-
gunne a good worke, hee
will finish it to the day of
the Lord, though it goe
but slowly forward, yet
that beginning is a pledge
of proceeding, God will
never remove his hand
from his owne worke, till
he have brought it to per-
fection,

fection; therefore let any soule comfort it selfe, that will come under this Lord in a word what greater comfort can wee have than this, that he is such a Lord over us, as is Lord over all things in the world besides: for hee could not be Lord of his Church, except hee were Lord over hell, and all power were subject to him, now being so hee is such a Lord of the Church as can restraine the power of all other creatures whatsoever, because else they might annoy the Church, and affront him in his government by opposition, if he were not Lord of all things, else as
will

well as of the church, but
this is the comfort of a
Christian, hee is under a
Lord, that is Lord of
of all the enemies of the
Church, and he is so Lord
over them till by little and
little, hee make them his
footeftoole, that that is
begun in this world, shall
bee consummate hereafter
by that Lordship, nay he
will make all the enter-
prizes of the very ene-
mies of his Church what-
soever serviceable, to his
poore Church, for as the
Apostle saith, All things
are yours because yee are
Christs, he is such a Lord,
as that besides himselfe,
being ours, hee makes all
the world ours, yea the de-
vill

vill is ours, for in spight of him whatsoever he doth, it is ordained to the salvation of the Church, the Churches enemies are the servants of the Church, the unvoluntary servants, for they waken the Church, and scoure it, God rayseth them up for the exercise of the Church, and when he hath done, you know what course he takes with them, so then he is Lord, not only over all, but hee overrules their actions, for the good of the Church, whatsoever they are, and hee makes all the indeavours, and plots of the enemy for the Churches good, all is yours, life, and

and death, though it bee death by tyrants, all kinde of death whatsoever, it is yours, what a comfort is this, that wee are under such a Lord as this?

Especially, what a comfort is this at the houre of death, when Christ, that hath ruled us all our life time before, will take then the government and possession, of that Iewell that he hath bought with such a price, our precious soule, that when wee must part with friends, and part with this sweet body, that the soule so much loved, and with the world, and all things in the world, then Christ wil owne us for his, when the world wil owne

us no longer. Therefore mee thinkes Christians should be at a poynt, for life or death, hee never goes out of the dominion of Christ, nay hee is nearer Christ, hee is more Christs, if there bee any comparison to bee made, when hee is dead, then when hee is alive, *Blessed are those that dye in the Lord.*

To apply this a little to the present occasion, here in this Sacrament we are to have Communion with this Lord, of his death and resurrection. For what is the Sacrament but a representation of his body broken, and of his blood powdered out for us, that hee might

might be Lord over us?
The more communion and
fellowship you have with
Christ, the more assurance
you shall have that you
are his, which is indeed
the grand comfort of all,
that wee are Christs, that
Christ is ours, for then
heaven and earth is ours,
all is ours. Now God hath
ordained these Sacra-
ments for this end, the
word is the Scepter of his
Kingdome, whereby hee
rules, the Sacrament is the
seale of the word, there-
fore all good subjects that
submit themselves to the
Kingdome of Christ, must
submit themselves to this
sweet ordinance of Christ,
that he hath ordained for
our

our good, the word, and Sacraments, thereby we shall finde the effectuall working of his Spirit in us, subjecting the whole inward man to his gracious government, but having spoken of this subject at large heretofore, I only desire you to raise up your thoughts, to consider whom you have to deale with, with him that is Lord of the quicke, and of the dead, we have to deale with the mighty Monarch of heaven, and earth, Christ; therefore come, as with faith, because he hath ordained these things to strengthen faith, so come with reverence, knowing with whom wee
are

are to feast, and to deale,
consider of these things,
and then I hope that God
will vouchsafe a blessing
answerable to the intend-
ment of his ordinance.

THE



THE
SECOND
SERMON ON

RŌM. 14. 9.

*For to this end Christ both
ayed, and rose, and reui-
ved, that he might be the
Lord, both of the dead
and of the living.*

¶ Shewed the de-
pendance in the
forenoone, a Chri-
stian by the Spirit of God
in him, hee hath a blessed
aime

aimed at all times, howsoever hee may faile in particulars, yet his aime is right.

This doubt rose from difference of aymes, whether he should please God or man: his doubt rose in pleasing of God, what might please him most, and because hee sees not alwaies what might please him, therefore he carries this honesty, that whatsoever he doth, he will doe it to the Lord, and whatsoever he doth not, he will not doe it to the Lord, his aime is for good at all times.

Now this is proved from the generall disposition of Christians, they live, and dye

dye to the Lord, therefore their particular actions must be to the Lord, if their whole life and death, bee to the Lord, their actions must bee to him.

Now hee proves their whole life, and death are to the Lord, because they are the Lords, how doth he prove that they are the Lords? that is Iesus Christs, because the Text saith here, *For this end Christ both dyed, and revived, that he might bee Lord both of the dead, and of the living.*

And surely he is Lord, he will not misse of his end, God never misseth of his end, because hee can remove

move all impediments betweene him and his end :
Now it being Christs end
to be Lord of the quicke,
and of the dead, hee is
Lord, if he be Lord, then
those that are under him,
and led by his Spirit, aime
both in life and death, to
glorifie him in all things.
This in a word be spoken,
for the inference of the
words.

*To this end Christ both dy-
ed, and rose, and re-
vived.*

Here you have a ground
and an inference : An ar-
gument and a reasoning
from it.

The argument or ground
is, *Christ dyed, and rose, and
revived.* That

That that riseth thence is, that he might be Lord both of the dead of of the living.

In the ground it selfe, I told you how Christ dyed as a publicke person, as the second *Adam*, &c. and now here you are to take notice likewise that hee rose againe as a publicke person, as the second *Adam*, &c.

And likewise hee revived, not to dye againe, as in his first life, when hee beganne to live, hee beganne to dye, but when hee revived he did not dye againe, he lives for ever to make intercession for us in heaven, Christ never dyes againe,

gaine, *Rom. 6.* he rose to a life that shall never end, for the divine nature doth flow into his humane nature, and doth immediately inspire such a spirituall life into it, as it lives for ever, by vertue of the Spirit of Christ, actuating, and stirring and moving him, as his naturall life did here, when hee was upon the earth.

Christ dyed, and rose, and revivea.

To what end is all this, what is grounded hence, that Christ therefore is Lord of quicke, and dead, this is inferred from all three.

Christ dyed, that hee
E might

might reconcile us to God by his death, satisfying justice, and so justice being fully satisfied, hee might have his end in being Lord of his Church, hee had a minde to marry us, but he could not till hee had rescued us, therefore to rescue us out of divine justice, and from the tyranny of Sathan, Gods gaoler, he made satisfaction to divine justice. As for Sathan hee brought us out of his kingdome by strong hand, and so doth continually by the power of his Spirit. Now here-upon it must needs bee that hee must be Lord of that hee paid so deare a price for.

And

And then he rose againe,
for this end that he *might*
be Lord, because, howso-
ever hee had a title to be
Lord of the Church by
the union of the humane
nature with the divine, he
was Lord alway, yet in re-
gard of the exercise of his
Lordship, it was deferred
till his glorious resurrecti-
on, and ascention, then
that that lay hid before
Christs divine power, ma-
jesty and Lordship, that
appeared, and manifested
it selfe, as it is *Rom. 1. He*
was mightily declared to be
the Sonne of God by the re-
surrection from the dead,
he was the Sonne of God
before, but then it was a
kinde of begetting, be-

cause it was then manifest: things are sayd in Scripture and Divinity, to be when they are apparent to be, so this day of the resurrection, Christ was begotten, because it was apparent then by raising himselfe from the dead, that he was the onely begotten Sonne of God, now that made way for his Lordship, for after his resurrection God gave him power over all things in heaven and earth, and then upon the resurrection he had the Spirit in more abundance, having conquered all enemies betweene God and us, therefore he was fit to be Lord by that, because he could
give

give the Spirit to them
over whom hee meant to
rule.

But then in his owne
person he rising, triumph-
phed over all opposite
enemies whatsoever, over
death the last enemy, and
over Sathan, sinne, and
the Law, having cancel-
led all, surely he hath o-
ver-ruled all for himselfe,
he will over-rule all for
his Church and people,
and therefore hee rose a-
gaine, to bee Lord of
quicke and dead: and he
may well be, because he
is Lord of quicke and
dead in his owne person,
hee is Lord over all in his
owne person; and there-
fore he is Lord over the

Church, and all the enemies of the Church, so farre as the enemies seized upon his person, so farre hee overcame them all, he hath as much care of his mysticall person the Church, as he had on his owne body, and more too, for he gave that for the other.

And then he revived to be Lord over all, that is, he lives for ever to make good what hee hath gotten by his death, hee will not lose the price of his owne blood, he is in heaven to appeare before God, and sits at the right hand of God, and rules theretill he have made all his enemies his foote-
stool,

stoole, till he draw his Church home to heaven, to himselfe, he lives for ever as the Apostle saith, to make intercession, here-upon it must needes bee that by living for ever he is fitly qualified to bee Lord over all the quicke: now I proceede.

That he might be Lord both of quicke and dead.

Christ is Lord both of the dead and of the living, you see upon what ground he is Lord of all, as well as of his Church, he is an eternall Lord over the dead and the living, he is a transcendent Lord, above all other Lords

whatsoever, and he is independent, he is not obnoxious to any, all have power from him, and in some sort indeed Christ hath redeemed even all other creatures, they are Christs, and in some sort even proud wicked men, that live in the Church, that have perhaps some parts (which are the occasion of their damnation, because of and by them, they are proud and insolent,) they are redeemed by Christ, thus farre to be serviceable to his Church to use their parts to his owne ends, they goe a great way in salvation, that so by their parts, they may be fit to doe service to the Church,

Church, so he is Lord, not onely over the Church, but of others for the service of the Church.

Now this point, that Christ is Lord of the dead and of the living, it yeelds many comfortable uses, I spake of some things in generall, and then wee came to some particulars, as

First, seeing Christ is Lord of the quicke and of the dead, wee may comfort our selves under the Sovereignty of Christ: To be *Solomons* servant, was accounted a great happynesse, those that did observe the government of *Solomon*, did thinke so, as the *Queene of Sheba*: A-

E s las,

las, what shall we thinke of those that are under Christ, who is greater then *Solomon*? A most great, a most wise, a most loving, a most gracious and powerfull Lord over all, therefore it is a most comfortable condition, here in this life, (to adde a little to that point) however it be service, it is against the nature of man to serve a man, yet not to serve a more noble, to serve God is to reigne.

Besides while we live here, such is our disposition, such is the weakenesse of base sinners, that they must be ruled by another, and indeede our happinesse and security consists in

in being ruled by another higher than our selves, we are not fit to bee our owne governours, S. *Paul* saith to the *Galatians*, an heire in his none-age differeth little from a servant, so it is with Christians till they be in heaven, they differ little from servants, and therefore they must bee under tutors, and government.

And as it is a comfortable, so it is an honourable condition, for Christs Servants are so many Kings, Christ is served of none but Kings, and such Kings as doe not rule over slaves, but such Kings as in Christ rule over the greatest, and terriblest
enc-

enemies of all, a Christian can thinke with comfort and encouragement upon those enemies, that make the greatest tyrants of the world to quake; he can thinke of death, of sinne, of damnation, of judgement, of the Law, of all these things: Christs Kingdome is another manner of Kingdome than the Kingdomes of the world, they are poore Kingdomes, their Monarchs heads must lye as low as the basest subiect they have, they know not how soone, and perhaps have a more terrible account to give, than any other under them: it is not so in Christs Kingdome. There-

Therefore those Christians that are afraid of death, they forget their dignity, they forget him on whom they depend; for Christ is Lord both of the quick and of the dead, if so be Christ be their Lord when they dye, what neede they feare to dye, and therefore let us comfort our selves when God calls for us, he is our Lord as well when wee dye, as while we live, and more too: for then our soules have more immediate communion with him, can there bee more comfort than this, that we have a Lord ever, that dyed for us, that rose for us, and lives for ever,
and

and doth immortalize his subjects too? joyne these together, an ever-living Lord, and ever-living subjects, coexistent I meane for the time to come, we indeed have a beginning, (Christ had none as God) but we have an eternall state to be for ever, and an eternall Lord to rule us for ever, and to make us happy f^or ever, what comfort is more than this, that howsoever there be varietie of conditions in this world, wee live, wee dye, we are in prosperity, we are in misery, yet there is no varietie in the state of Salvation, Christ is not a Lord to day and none to morrow, but *yesterday, to day*

day, and the same for ever.

Againe as it is a point of comfort, so it is also of duty, if Christ be our Lord in life and death, our duty is to looke to him in life and death, to live and dye to him: for our ayme must answere his ayme if we ever intend to come to heaven: for we are understanding creatures, and have a communion with him in a poore measure; therefore what he will make his end must be our end, his end was that whether we live or dye, hee might rule over us, our end should be in life and death to bee ruled by him.

How

How shall we live to Christ?

We live to Christ, (this is a ground of all other duties that follow) when we know, and acknowledge Christ hath a full interest in us, by being our head, by being our husband, by being our King, our elder brother, he hath all the sweete interest to us, that any relation can inright him to, for all other relations among men are but shaddowes of that grand relation, there onely is the realty of things, he is a true head, a true King, a true elder brother, a true husband of his Church, all ours are but poore representations of those glorious

ous things, then know and acknowledge so much, that is the ground of all living to him.

Vpon knowing and acknowledging, issues all other obedience in our life to Christ, those that thus acknowledge Christ, they must be directed by his will, and not their owne, as a servant as farre as he is a servant, and a wife so farre as she is a wife, they have no will of their owne; so he that lives to Christ, and acknowledgeth him to be a Lord, he must have no will of his owne, but hee must live according to the will of Christ, as you have it excellently set
downe

downe, 1 Pet. 4. *Christ suffered for us in the flesh, let us arme our selves therefore with the same mind: for he that suffered in the flesh, hath ceased from sinne that he should no longer live the rest of his time in the flesh, to the lusts of men, but to the will of God:* It is a comment upon this place, *Christ dyed and rose and revived, that he might be Lord of the quicke and of the dead, that is, that we might live according to his will, and not after our owne, doe you thinke our Saviour Christ would so farre deny himselfe, to leave heaven, to take upon him our base nature, and be so farre abased in it, to*
let

let us live as wee list? oh
no, we must live the rest
of our dayes, not accor-
ding to the lusts of men,
or our owne lusts, but ac-
cording to the wil of God;
and therefore as the Apo-
stle admonisheth, *Rom. 12.*
we must *search what is the*
acceptable will of God in all
things: what is the end of
our hearing Sermons, of
our reading, and all the
paines wee take in the
meanes of Salvation?
not onely to know what
God will doe to us, but
what he will have of us,
he will have the directing
of our lives, and there-
fore if wee will live to
Christ, we must labour to
know his good pleasure to
us,

us, what he meanes to doe for us, and so his good pleasure with us, what he will have us doe againe by way of thankesfulnesse, Christ squared his life immediately according to his fathers will (*It is written, in the volumne of thy booke that I shoul^d doe thy will oh God*) so all that are Christs must have the same Spirit, to direct all their lives according to his will; now the most grand things of his will (for his will is in the Scriptures) are that we repent, he commands all to repent: his will is that we beleeeve in him; his will is our sanctification, as it is *1 Thes. 4.* his will is that we

we suffer, and in suffering submit our selves to him, and the Scripture is expresse in many other particulars, but these especially are named, to shew something, wherein wee must direct our selves according to his will, but (not to insist upon particulars) in all things wee must labour to direct our lives according to his will.

Secondly, that we may live to God, we must aime at the glory of Christ in all things, and at the credite of religion, not at our owne credit; if Christ be Lord of the quicke, and dead, while we live wee must not seeke our owne glory but his: the contrary

ry to this the Apostle
complaines of, *All seeke
their owne*, saith he, *and
not the things that are of
the Lord Iesus Christ*, we
must consider what is for
the credite of religion,
and the honour of Christ,
and not what is for our
owne advantage: is it not
good reason that wee
should seeke the glory of
him that is Lord over us,
naturally proud man is
lead with a Spirit of selfe-
love, and he seekes him-
selfe in all things, even in
his religion, so farre as it
stands with his owne lusts
he will be religious and no
further, so long as Gods
will is not contrary to his,
he will doe God Service,
but

but if it crosse his will
once, then hee will give
God leave to seeke him a
servant.

Thus man makes him-
selfe an Idoll, he sets up
himselſe in the roome of
God, he doth all things,
as from himſelſe, ſo for
himſelſe, nor indeede can
he doe otherwise, (till hee
put off himſelſe wholly,
and deny himſelſe) a man
cannot goe beyond him-
ſelſe but by grace, that
rayſeth a man above him-
ſelſe, it makes him have
an eye to ſome excellen-
cy, out of himſelſe, con-
formity whereto, and in-
tereſt whereinto will
make him happy.

Now that we may aime
at

at Christ in all things, it is good to call our selves to account for our aymes, wherfore we live, & wherfore wee have are, or doe any thing, either in grace or nature, it is or should be, not onely that we may be saved our selves, but that Christ in all may bee glorified, wee neede not sever these, for Christ joynes them both together, and he that seekes his owne Salvation, seekes the glory of God, because God will be glorified in saving us, the end hath a maine influence into all actions, and as it differenceth man, from other creatures, that though he doth the same action as a
beast

beast, he eates, and drinkes
and sleepest, all for ano-
ther end, for an end be-
yond himselfe, because he
is a reasonable creature,
whereas other creatures
rest in themselves, so it
differenceth betweene na-
turall men, and Christians,
they differ in their aymes
not in their actions, both
doe the same thing, one
doth it for base ends of
his owne, keepes within
the circle of those ends,
the other having a light
discovering excellencies
better than the world can
afford, and having another
Spirituell life above, hee
is thereby directed to fur-
ther aymes in all, yea even
in his civill actions.

Saint Paul gives a rule, that Whether we eat or drinke, or whatsoever wee doe, we should doe all to the glory of God: though the action bee common and civill not tending directly to the glory of God, as eating, &c. yet our ayme should be in it, at Christ and at God, that the body thereby being refreshed may bee fit to serve God.

And indeed there is not the commonest action of this life, but we may shew that we have a good end in it, and therein glorifie God, therefore in Scripture, it is put as a kinde of limitation, *Obey in the Lord, marry in the Lord,* doe

doe all things in the Lord,
that is in Christ, he shewes
that wee should doe all
such things, intimating
that as we must goe about
such enterprizes with in-
vocation of the name of
the Lord, &c. so chiefe-
ly we should doe them so
farre and no farther, as
they may stand with the
favour and glory of
Christ: In subordinate
things, the rule of subor-
dinate things is to doe
them so farre as they may
helpe to the maine end:
Now the Service of all o-
ther is subordinate to the
Service of Christ, and all
other bonds are service-
able to the maine bond in
marriage, or whatsoever

we may not prejudice the bond of marriage in the Lord, marry not rich, nor honourable, but in the Lord, all things must have their limitation to bee done in the Lord, that is, so farre as they may stand with pleasing the Lord, thus we see what it isto live to the Lord with his good pleasure and liking.

Now an assistant helpe (of living to the Lord) is a perpetuall selfe-deniall of our owne wisdom, will, and affections in all things, else wee shall live to our selves, and to the Lord we shall never attaine.

But you will say this is a
hard

hard saying; True, but consider this one thing, that we are the greatest enemies to our selves of all, and wee carry in our selves a cursed enmity to all that is divine, and supernaturall, naturally we are trained up to our owne will, therefore we cannot indure the yoke of Christ without supernaturall strength.

Againe divine things perpetually crosse the liking of the soule, whereupon there is an antypathy betweene us and Christ, and divine things, therefore there must bee selfe-deniall of necessity. Now the knowledge of this will bee a good
F 3 meanes

meanes to inable us to the duty.

to complain
of our selves

Another helpe to this, of living to Christ, is to complaine of our selves to Christ, as Saint Paul Rom. 7. *Oh wretched man that I am, who shall deliver me, &c.* To informe against our rebellions, that we live too much to the flesh, and too little to the Spirit; too much to our selves, and too little to Christ, by reason of that principle of flesh and blood, and to desire him to captivate all, and bring all in subjection by his Spirit, this is alway a signe, of a man lead by the Spirit, that it directs him to Christ, the Spirit as

A signe of
being lead
by the spirit

as it comes from Christ,
and the father, so it di-
rects to Christ to the
pleasing of the Father,
and of Christ in all
things.

Here I might take just
occasion, to reprove a
company of men that live
under the Gospell, that
will bee saved by Christ
forsooth, but will not
have Christ a Lord to
rule over them, they will
be ruled by rules of state,
or rules of flesh, and
blood, and their owne
lusts, by the rules of hell
sometimes, so that they
may have their owne
aimes, their owne ambi-
tion satisfied and raise them-
selves, to their owne perich

a disposition cursed, and opposite to that religion which they professe, for our life should be a living to Christ, and under Christ a living to the Church and state : But say they *Let us breake their bonds, and cast their coards from us,* what doe they thinke wee will be awed with a company of poore preachers, away with them, we will have our wills, let us breake their bonds in sunder. Christ sits in heaven, and laughes them all to scorne, *Psal. 2.* they shall know at length hee will be no Saviour, where he is no Lord, if he may not rule them by his Spirit and holy directions while they

they live, he will not owne them when they dye, for you see the text joynes both here, *he dyed*, and he is *Lord*, when hee dyed there came water and blood out of his side, to shew that hee came not onely to shed his blood, to dye, and to satisfie divine justice, but by water to clense us, and to fit us to be subject to his government, therefore those that take him as a Priest to dye and will not have him as a Lord they rent his offices, I doe but touch these now.

We see what it is to live to Christ, let us see : what is it to dye to the *Lord*?

To dye to the Lord is
F 5 to

*what it is
to dye to
the Lord*

to know and acknowledge that Christ hath power over us when wee dye, thereupon to submit our selves to him, and not to murmur and fret, when he comes to call for our life and soule, as if we were unwilling to part with them.

Then againe to dye to Christ is when upon any good occasion, he calls for our lives, in standing for a good cause, for the Church or state, to be ready to lay it downe; there is not the least tittle of truth, but it is better than a mans life, a man may not onely dye, in case of martyrdome, but in case of justice and truth, and so
he

he must be willing to doe,
if he will dye to Christ.

Againe wee dye to the
Lord when we carry our
selves so when death
comes, as wee may ex-
presse some graces to glo-
rifie God, even in our ve-
ry death, when wee find
dy to doe all the good we
can, that wee may dye
fruitfully, out of this con-
sideration, my time is
short, I will labour to bee
sowing to the Spirit, as
much as I can, not to dye
like fooles but wisely,
knowing that there is no
further opportunity, here
is the time of seede, here-
after will bee the time of
reaping: therefore there
is no Christian, that is ma-
ster

to be Fruit
full at
Death

fter of himfelfe at the
houre of death, if fome
difeafe disable him not,
but he ftudies how to
fhew himfelfe as fruitfull
as he can at that time; as
you fee our Saviour when
he was to dye, what long
chapters there are three
together, of his demean-
our how hee strengthened
his Difciples, what an ex-
cellent prayer he made to
God, fee *Moses* how hee
carryed himfelfe at his
death, what excellent ad-
monitions hee gives; and
good *Jacob* what an excel-
lent Will he made, and *S.*
Peter knowing he must put
of his earthly tabernacle,
he labours to put them in
minde to glorifie God as
Saint

Saint Paul saith.

A Christian ought to end his dayes in faith, and obedience; in faith that God will take his soule, when he commits it to him, and he shall reigne for ever in heaven: In obedience thereupon, because he beleeves, he dyes in faith, he will dye in obedience, I even offer my selfe to thee, because I beleeve thou wilt care for mee when I am gone hence, for thou art the Lord of life and death, and thou art the Lord of mee when I live, and when I am dead.

Well, as it implies duty, so it implies a gracious effect, that wee shall be inabled to this duty, he indeed

indeed in himselfe is a Lord, wee ought to acknowledge him so, nay, we shall have the Spirit if wee be his, to cause us to acknowledge him, you have a notable place, 2 Cor. 5. 15. to this purpose, *The love of Christ constraines us, because wee thus judge, If one dyed for all, then we are all dead, if hee dyed to redeeme us from death, to what end did he dye? he dyed for all, that they that live, might not live to themselves, but to him that dyed, and rose againe: It is nothing but this in the Text, we should live to him. Now this that wee should live to him, it is not an aime of ours one-ly,*

ly, but an effect that hee workes in us, he dyed that we might live to him, for he dyed, and rose, that he might obtaine the Spirit; by this Spirit hee inableth us to live, and dye to God, as you have it, *Rom. 8.* at large proved, those that are Christs, have the Spirit of Christ, and are led with it.

Beloved, it is a part of the new Covenant, that whatsoever our duty is, we shall have ability to performe it, by the Spirit of Christ, for all the gracious promises of the Gospell, are not onely promises upon condition, and so a covenant, but likewise the covenant of grace is a testament.

stament, and a will, a will
 is made without .conditi-
 ons, a covenant with con-
 ditions, that as hee hath
 made a covenant what he
 would have us to doe, fo
 his testament is, that wee
 shall have grace to doe so,
 he will put his Spirit into
 us, and circumcise our
 hearts, or else beloved,
 there would bee no more
 strength of the covenant
 of grace, then there was
 of that of nature in *Adam*,
 why did *Adam* fall? he
 had not the Spirit to up-
 hold him, nor had he the
 promise of it, to keepe him
 that hee should not fall,
 therefore the covenant of
 workes was frustrate, but
 now the covenant of grace
 is

is this, that whatsoever God requires, he will give his Spirit, to enable us to doe it, that the covenant may not bee frustrate, if God shold not make good our part as well as his, we shold not be saved. Therefore, now in the covenant of grace, wee may boldly goe to God, and Christ, and alleadge unto him, when any duty is pressed upon us, and when wee are about to performe any duty, and finde want of strength, Lord thou knowest I have no strength of my selfe, I am a barren wilderness, but thou hast entred into a covenant of grace with me, which covenant now is a testament,

a free will, that thou wilt give what thou requirest Lord, in the use of meanes that thou hast ordained, in attending upon thee, and looking up to thee, I desire that thou wouldst give me strength to submit to thee, to live, and dye to thee, to direct my course, as I should, this should be the course of a Christian, and not to set upon things in his owne strength, but when duty is discovered, look to the promise of grace, and of the Spirit, and put them into suite, and alleadge them to Christ, in the use of sanctified meanes, as reading, hearing, holy conference and the like, and hee will enable

enable us to doe that that
is our duty.

Therefore a man may
know, who is indeed un-
der Christs government,
by this, for he that is actu-
ally under Christs govern-
ment, and acknowledgeth
him to bee his Lord, hee
hath abili y to live, and
dye to him, in some com-
fortable measure, to deny
himselfe, to goe out of
himselfe, to live and to
dye to the glory of God.
The Spirit of God hath
given him this victory, and
triumph over his owne
heart.

Last of all, if this be so,
here see the wondrous se-
cure state of a Christian,
Beloved, that as Christ is
his

his Lord, both in life and death, and it is his duty to subject himselfe, so Christ wil give him grace, so to direct his life. Therefore let us doe our duty, attend upon the meanes, and lift up our hearts to God, let God and Christ alone with all the rest, let Christ alone with ruling us, and with inabling us to be ruled by him, hee is Lord not onely over us, but in us, by his Spirit. But the Spirit breatheth where it listeth, there must bee waiting upon God in his Ordinances, till we finde ability to holy duties, and those that have so much patience to honour God and Christ, so farre as to attend

attend in the use of good meanes, till the good houre come, till the Spirit come to subject their spirits to duty, no doubt but God intends well to them, but those that are so short spirited, that if they finde not ability to deny themselves, and to live to God, and to breake off their course of sinne, but give over in a kinde of base dispaire, it is just with God to leave them to themselves, that they shall even live and die to themselves, that is, they shall live without respect to Christ, and dye without respect to Christ at all, as if there were no Christ to take care for them.

Now

Now out of this branch of holy security, upon the care & power, and Lordship that Christ hath over us, for the time to come, it riseth that a Christian may be assured of his salvation, of his perseverance because Christ is Lord of all, he is Lord of his heart, hee is Lord not onely of the things without us, but of our spirits within us, and hee will inable us to subject our selves to him, that neither things present, nor things to come, or any thing, shall ever be able to separate us from the love of God in Christ, not onely from Gods love to us, but from our love to God.

Beloved, let this encourage

rage us, to come under the government of Christ: There is no security or safety, but in his government, wee are sure of nothing in this world, but we are sure of this, that Christ, if he be our Lord, is our Lord for ever, and that nothing in the world shall ever be able to separate us from him.

I will close with this, you see Christ is ours, whether wee live or dye, hee is Lord of quicke and dead, let us labour to live to him, that hee may rule over us while we live, else when wee come to dye, though we never so much (perhaps out of principles of selfe love) desire him
to

to be ours, it is to no purpose: while we live, therefore let us submit to his government, and if we live to him, we shall easily dye to him: if we doe not inure our selves by daily selfe denyall, and practising of the duties of obedience to live to him, how shall wee come to dye to him? our life may bee snatched from us against our wills, wee may dye with a kinde of fretting and indignation, that we can live no longer, that wee can enjoy our pleasures no longer, but to dye meekely, and quietly, as to a Lord, submitting our selves to him that is the Lord of life and death, a
man

man can never doe it, that
hath not lived to the Lord
Therefore I beseech you
every day be acquainted
with the actions of living
to the Lord, whatsoever
you doe to men, doe it as
to the Lord, in the Lords
strength, to please him,
and as it may stand with
his favour and no further:
And especially take the
advantage of your youn-
ger yeares, to roote out
lusts, that will grow to
that head else, that God
in his judgement, giving
you up to your selves, (af-
ter long rebellion) you shal
never bee able to deny
your selves to live to
Christ, and when death
comes to dye to Christ,
G there-

therefore let us inure our
selves, to deny our selves,
in the practice of every
holy duty, as to the Lord
betimes, that so we may
get the upper hand of our
flesh, in these holy perfor-
mances, that they may be
easie and sweete to us, as
indeed the yoke of Christ
is after it is worne a while,
the subjection of Christ is
the sweetest subjection in
the world, it breedes the
greatest peace, and joy,
and love, and contentment
to the soule, and which is
more then all, a blessed
hope, for the time to
come, he that is life, is in-
ured to holy duties, and
hath overcome the rebel-
lions of his base flesh,
when

when he comes to dye, he can say with *Simeon*, Lord now let thy servant depart in peace, that is, thou Lord of life, now thou wilt have me dye, I am even content to dye, to resigne my selfe to thee, who can say so, but he that makes Christ his Lord, all his life time? then when death comes, he is content to yeeld unto him as a Lord, else it will be just in the houre of death for Christ, to say as it is *Iudg. 10.* doe you come to mee, and commend your soules to me? goe to the lords you have served, you have served the humour of such a one, you have allienated your soules to such a one, you

have given your soule to
sinne, and to such men as
are instruments of the de-
vill, you have denyed
your honesty, your faith,
your religion, goe to him,
goe to the gods you have
served, they are your
lords, I am not your Lord,
I was not al your life time,
though these speeches be
not uttered, the effect of
them will, the soule will
conclude, I have ser-
ved mine owne lusts,
and the humours of others
all my life time, how can
I looke that the Lord
should take my Soule,
therefore let it be our dai-
ly practise, to live to the
Lord, to have the chiefe
aime of our life in our eye,
to

to direct our actions so, as they may be serviceable to the maine, else not to performe them.

Herein consists the maine happines of a Christian, that whether hee lives or dies hee is not his owne, but hee is his, that can dispose of him, better then ever he could of himselfe, for if wee had the disposing of our selves, as *Adam* had, what would become of us? what became of *Adam*, when he was master of himselfe? he lost himselfe, and all. The second *Adam* hath bought us with his blood, and life, to rule us for ever, will hee then suffer us to bee disposed off by

our selves? No, whether
wee live or dye, wee are
his, if we yeeld our selves
sweetely to his governe-
ment, in life and death.

THE



THE
THIRD SER-
MON ON

ROM. 14. 9.

*For to this end Christ both
ayed, and rose, and reui-
ved, that he might be the
Lord, both of the dead
and of the living.*

IN these words, as
you heard here-
tofore at large,
the Apostle labours to
stay the thoughts, and af-
fections

fections of men, concerning the things of indifferency, that they should not be hasty to censure anothers Servant, who stands or falls to his owne Master, as you have it in *Verse. 4.*

The reason is, because whatsoever they do, they doe it to the Lord, *He that regards a day, regards it to the Lord, hee that regards not a day, regards it not to the Lord.* Some things are of that nature, that the right aime puts a qualification upon the actions, a good end cannot qualify many actions, but some actions are of that nature, that a good aime doth not altogether justifie it, but
it

it frees the person from some censure, he doth it to God, some upon some conceite, may abstaine from a thing for religious ends, and are not to bee censured, some againe performe it, and are not to be censured, because they doe it to the Lord, that is, out of religious respects:

How doth he prove that they doe it to the Lord? he proves it more generally, *ver. 7. None of us live to our selves, nor none of us dye to our selves, which I spake of before.*

Then he proves that we are the Lords, because it was the end of Christs dying, and rising, and reviving, that hee might be

Lord both of the dead and of the living, and if he be the Lord, then we ought to live, to this Lord of the quicke and dead.

We see Saint *Paul* here makes use of a generall truth, of a grand principle, that we are the Lords, and therefore live to him, and dye to him, and doe particular actions to him, or not doe them to him, to shew that wee should have in minde, information of sound general truths, that are the ground of all particular practise, as we shall see after.

For to this end Christ both dyed, rose, and revived, &c.

The

The words, they are Christs universall government of the dead, and of the living, inferred from the end of his death, reviving, and rising againe, a comfortable inference, from a strong ground.

We considered the particulars, Christs death, rising, and reviving.

Christ dyed as a second *Adam*, as a publicke person, in whom dying all dyed, when other men dyed, particular men dyed, when *Paul* was dead, *Paul* dyed, and there was an end, onely there was an exemplary good, in his death, but there is more then an exemplary good, in the death of Christ, Christ

Christ dyed alone, and singular in this respect, because in him dying, all dyed that were his, that the Father gave him to dye for, for they goe parallell, Gods gift, and Christs death, hee did all by commission, and hee would not transgresse his commission, and he dyed a violent and cursed death, because otherwise hee could not have saved us, that were under a curse, so as a second *Adam*, hee rose, and as a publike person, therefore wee see in the resurrection of Christ, many rose, it is like enough they dyed againe, it was for a particular dispensation, to shew that Christ
rose

rose as a publicke person;
and it is not strange to
thinke so, that to honour
God they should be con-
tent to live a while, when
Christ himselfe that was
God, was content to bee
man, and to be abased to
death, that grand mystery
makes all other things
credible, he rose therefore
as a publicke person, to
give life to all that he dyed
for.

So hee revived, that is
more than to rise againe,
never againe to lay downe
his life, as you have it ex-
cellently set downe a-
mong other places, *Revel.*
1. 18. I am he that liveth
and was dead, and behold I
live for ever more, amen,
and

and he seales it too, *I have the keyes of hell and of death*, that is, the dominion of hell, and death, for indeed Christ is life it selfe, and life cannot dye, as God he could not dye, and therefore he tooke upon him that nature, wherein he might dye for us, and now having done that dispensation, that office, there is a perpetuall influence of life, from the fountaine of life, his Godhead, to his humanity, so he never dyes any more; then here followes the scope and end of all,

That he might be Lord of the dead and of the living.

The

The three offices of Christ they have this order, in regard of manifestation. First, he was a Prophet to instruct, and teach his in himselfe, and likewise by his ministry: And then a Priest to dye for those that are his, to make intercession now for ever in heaven; and then a King: first a Prophet, then a Priest, and then a King: He was all at once, the very union invested him in all these, but in regard of manifestation, he was first a Prophet to instruct us of the end of his coming into the world, and then a Priest to doe that grand office, that we have most comfort by,
and

and then a King to rule us, he could not be otherwise, for if he had manifested himselfe a King, and a Lord in his glory, where had beene his abasement, if they had knowne him to be the Lord of glory they would never have curcified him; onely some sparkles of his God-head, and Lordship, and Kingdome, and royalty over all flesh, brake out in his miracles, yea in his greatest abasement there were some sparkles I say, even when he lay in the manger, Kings came to adore him, when he payd tribute, he had it out of a fish, by a command, by majesty, when he was on
the

the crosse hee converted
the good theefe; so some-
what brake out of him,
that he was a person more
than ordinary, but that
was for speciall ends, or-
dinarily hee went on in a
course of abasement, and
all that he might performe
the great worke of re-
demption, therefore hee
made a stoppe of his glory
and Kingly office, that he
might not manifest him-
selfe, in that relation and
office; that he might doe
the office of a Priest to
dye for us: therefore you
have it here in the due or-
der; Christ dyed and rose
again, as the high Priest
of his Church, *that hee*
might be Lord of the dead
and

and of the living, he was so before, but he was not manifest before: therefore he is sayd to be manifest to be God by the resurrection, Rom. I. 4. he was God from eterni-ty, but he was borne then, This day have I begotten thee, it is spoken of the resurrection, so you see here Christs offices, the state, and condition of his humiliation, and of his exaltation, and the use and end of all, That he might be Lord of the dead and of the living.

And if we be any thing offended with that abasement, that God should dye, looke to his rising, and reviving, and Lordship

ship over all, both quicke
and dead, and if we bee
dazelled with his glory,
looke backe againe to
God in our flesh, and
God in our flesh abased,
evento the death of the
crosse; oh it is a sweete
meditation beloved, to
thinke that our flesh is
now in heaven, at the right
hand of God, and that
flesh that was borne of the
Virgin, that was layd in
the manger, that went up
and downe doing good,
that was made a curse for
us, and humbled to death,
and lay under the bon-
dage of death three dayes,
that this flesh is now glo-
rious in heaven, that this
person is Lord over the
living

living and the dead, it is an excellent booke to study this, beloved study Christ in the state of humiliation and exaltation.

That he might be Lord of the dead &c.

How is Christ Lord? He is Lord of the dead, those that dyed before he was borne; and of the living those that are since, he is *yesterday*, that is, to those that were before he was, and *to day*, that is, when he was, and *to morrow* and *for ever the same*, therefore he saith of the dead and of the living, of the dead, that is, in reference to former times, Christ

Christ is the *Lambe of God*
slaine from the beginning
of the world.

By what title is hee
Lord?

By a title beloved, not
as God, but by a title of
conquest as a redeemer:
for he dyed that he might
be Lord, we are a bloody
spouse to Christ, we are
the price of his blood, he
dyed that he might bee
Lord, he must winne us
before he could have us;
thereupon dying and pur-
chasing us, now hee is
Lord of his Church and
Children by marriage,
before he could marry us
he must bee borne in our
nature, for the husband
and wife must be of one
nature:

nature: and being in bondage to a contrary King, to Sathan; hee must redeeme and purchase us out of Sathans hands, so he is a Lord by conquest, and then he is a Lord in a nearer relation, hee is a Lord as a husband, *He is Lord both of the dead and of the living.*

But the point is sweetest in the use of it, onely know for a ground that *Christ is Lord of the dead and of the living*, as mediator God-man, not as God, but as God-man, God in our nature, and hereupon wee have diverse sweete comforts: as for example.

First of all it shewes what we may expect from Christ,

Christ, what Christ will doe to us, and what wee ought to returne to him againe, for relations are bonds, especially when they are so founded, as this of Christs is, to bee Lord over us both in life and death, it is founded upon redemption, and upon our Spirituall marriage, relations are bonds, and therefore they tye on his part to shew what wee may expect from him, *he is Lord of the living, and of the dead,* wee may expect on his part, all that a gracious Lord should doe, to provide for his Church and children, we may expect that from him, that (wee can from none else that

that) hee should not onely be Lord over us, but that he should make us subject that hee should flow into us by his holy Spirit: for here is the prerogative of Christ, that he is such a head as quickeneth dead members, he is such a husband as makes his spouse beautifull, he puts glory upon her, no other husband can doe it, *Moses* married a blacke woman, but hee could not alter her hue, much lesse her disposition, it is not in the power of any man, a King cannot alter his subjects, but he is such a King as alters the nature of his subjects, he makes them subject, he takes them out of
a

a contrary kingdome, as being not borne his subjects, but borne anew by the Spirit; he doth all provision, protection, the changing of our natures, the beginning of a good worke, and where this Lord begins a good work, hee finisheth it to his owne day: for beloved know this for a ground, that now in the second covenant, we are not left as *Adam* was, in the hands of our owne free will, to stand or fall, but now in the second covenant that is founded upon Christs death, and satisfaction for us, Christ gives grace, he gives his holy Spirit to bring us within, the com-
H passe

pasſe, and performes
both our part and his too;
he makes good his owne
to be a gracious Saviour
to us, and he performes
our part too, or else the
second covenant, the co-
venant of grace should be
frustrate as the first was,
if it were left to our free-
dome, therefore that is
that that we may expect
from this Lordship of
Christ, the performance
of the covenant of grace,
in writing his law in our
hearts, other Kings give
lawes and write them in
tables, but they cannot
write them in the hearts
of their subjects, but hee
is such a Law giver as
writes his owne will in
the

the heart, he teacheth the very heart obedience, we are taught of God to love one another, I will write *my law in their bowels, and in their inward parts*, that is, they shall not onely know what they should doe, but they shall know the doing, the affecting, and performing of the things; they shall be able to doe the things, so Christ is a Lord over us, not onely teaching us what we should do, and injoyning us in a kinde of superiority, this is your duty, and not this, but inabling us to doe that that he commands, he gives us the very doing, the affections and loving, he teacheth

cheth our hearts to love. I say this we may expect from him, in the use of meanes, and subjecting to his ordinances, which is a wondrous prerogative to those that will submit to his law.

We may expect againe from this Lord advancement, he is such a Lord as makes all his subjects kings, the meanest man that is a subject to Christ that hath the Spirit of Christ is a King: Now he is a King over that that all others are slaves to, that are not Christians, they rule over others, but they are in thraldome, to their owne lusts, but he is a spirituall King, a King over hell,

hell, and death, and those things, that the very greatest of men are afraid off; as who feares death most? and hell most? those that deserve it most, by reason of their great place, sinke most in sin and rebellion against God, and contract more guilt than other men that that they are afraid of a true Christian as a Christian, is most triumphant over, he is a King over those things, for every subject of this Prince is a King.

Christs manner of government is hid now, there is more reality in this, then can be expressed therefore wonder not: In a word Christ as our

Lord binds himselfe to bring us to glory, never to leave us till hee hath brought us to that place that he is in himselfe, *Father I will that where I am they be also*, and hee purgeth his Church, *Ephes. 5. That he may make it a glorious Church*, he takes upon him not onely to dye, to redeeme us from hell, and damnation, and to set us in a state of favour with his father, but to goe on in a course of fitting us till he have brought us to the glorious condition that he is in, it lyes upon him to doe it, therefore let us doe our duty, as wee shall see after, and let him alone with that that belongs to him

For

For our selves beloved this is our honour, that we are under such a King, such a Lord both living and dying; it was the honour of those that lived in *Solomons* time, that they were under such a wise Prince, the *Queene of Sheba* judged it so, but what an honour is it to a Christian now, that he is under such a blessed Prince as Christ is: It is a great honour to be the Spouse of such a husband, to be the subject of such a King, to be members of such a head: and therefore we should oft thinke of it, to put honourable thoughts into us, and I know no greater way to keepe us

from sinne, from base courses, than to have our thoughts strayned to this high point, to thinke of the dignity of a Christian, what a condition he is now brought unto in Christ, and what hee shall bee brought unto ere long, this should make him honourable to himselfe, to make him in a holy state, to thinke himselfe too good to defile his soule, or body, that is so dearely bought, and so highly advanced. *shall such a man as I seee* : saith *Nehe- miah*, oh looke to that, shall such a man as I seee. It is the honour beloved of a Christian, that hee is Christs living and dying.

But

But you will say an honour, it is an honour to be free, the subject is bound, *non sumus nati, &c.* as the heathen man sayd, we are not borne to slavery, but to honour and liberty, and it is an appetite ingrafted in man, to desire freedom above all things.

Object.

It is true, *In regno nati sumus Deo, &c.* wee are borne in a Kingdome, and to serve Christ is to reigne, for where there is a subordination, it is a prerogative to be under a better: as for the body being baser than the soule, it is for the good of it to be under the soule, because it is more excellent, it hath life, and wisdom, the

Answer.

H 5

body

body is a loathsome dead thing of it selfe: the sheepe being a weake simple creature, shiftlesse, to bee guided by a sheepeherd, who is of a superiour nature, and wise to defend it, it is its security and safety, for the Vine that is a weak plant of it selfe, to have support, it is for the good of it, for man that is in a subordination to a higher nature to God, for him to be under the government of Christ God man, of God in our nature, it is a great honour: as they could say in the Schooles, every thing hath its perfection, by being subject to a superiour, except the highest of all, which is
not

not subordinate, but independent, whatsoever is dependant hath its perfection by dependance, therefore it is an honour that we bee under Christ, the greatest honour in the world, especially if wee consider what manner of government Christs is, it is a rationall government agreeable to our principles: for he guides us as a Prophet, he is not onely a King but a Prophet, to teach us, he saith not you shall doe this, he stands not upon tearmes of will, no he is a Prophet to teach us, what wee should obey, he convinceth us, and then useth us, that we would not but be
under

der such a government :
and then when hee rules
our will, he doth it sweet-
ly, he drawes it with the
cords of a man as the Pro-
phet speakes, that is, by
allurements, he brings us
to heaven by way of love
and intisements, what
greater rewards can there
be thought of than those
that Christ leades us by,
and drawes us to. subiecti-
on by, and therefore hee
workes upon our will
sweetely, by perswading
us by allurements in that
kinde.

In a word, he is such a
King as is a husband,
would you have a milder
governement then that of
a husband, which though
it

it be not a parity, yet it comes as neare as can be, such a government is Christs, as hee is a King, so hee is a husband, hee knowes how to beare with the infirmities of his Church, he that bids the husband to favour the wife as the weaker vessell, doth not hee practise his owne principles? will not he favour his owne spouse as the weaker vessell think you? that hath promised not to quench the smoking flax, and breake the brui- sed reed, undoubtedly he will: Therefore it is an honour to bee under the government of Christ, so rationally, and sweetely hee drawes us with the
cords

ords of a man, it is the government of a husband, and of a wise husband, I doe but give a taste, you may inlarge them in your owne meditations.

And as it is our honour, so it is our security, and safety to bee under him, why? because when wee come sweetely under Christs government, we need feare nothing, he that feares Christ, all things feare him, since Christ hath taken our nature upon him, the devill himselfe is afraid of mans nature, he trembles to think God hath appeared in our nature, now hee is afraid of a Christian, God hath taken this nature. Then he.

hee is such a King as wee
may be secure under him,
as a universall King over
all things, that he may be
King over his Church, for
hee hath all power in hea-
ven and earth, *Mat. 28.*
All power is given to mee
in heaven and earth, and
all for the government of
his Church, it is our se-
curity to bee under him
that governes al things for
the good of the Church,
he saith *Iohn 17. Thou hast
given mee power over all
flesh.* Christ hath all power
givent to him, in relation
to his Church, therefore
hee hath power over the
devill, over hell, and over
all wicked men, and all
Monarches, and opposite
power

power is ſubject to him, that they ſhall ſerve the Church, when they doe ſcourge the Church, they are but Christs rod, they are but instrumentall to Christ, they doe but his worke, therefore it is a great ſecurity, and we need to feare none, if we be under Christ.

Againe, to goe on, as it is our honour and ſecurity, ſo it is a Spring of duty, Christ is our Lord, he is Lord of all. Therefore it teacheth us our duty every way.

Our

Our duty } One to another.
 } To those that are
 } not Christians.
 } To Christ him-
 } selfe.

It teacheth us in all standings, how to carry our selves. To give a taste of this, the Apostle presseth it oft, that Christ is our Lord, and will bee our judge.

Therefore, for others we ought not to be hasty in judging or censuring, wee ought to love them, because wee have all one Lord, this must force love: *We have all one Lord, one baptism, &c.* We are many in our severals, but we are

are all one under this bond, being all under one Lord.

Then againe, it teacheth us how to carry our selves to men, otherwise affected not to be servants to the humours of men, Christ rules over us, both living and dying, therefore bee not the servants of men, but according to the scriptures limitation, *Marry in the Lord, obey in the Lord, walke in the Lord, doe all in the Lord*, that is, so farre as it may stand in the will and pleasure of him, that is the Lord of Lords: For when the authority of any superiour doth countermand against the will of this Lord, it ceaseth

ceaseth to bind, when they command any thing in subordination, that may stand with the pleasure of the Lord, then the authority is divine, wee obey Christ, in obeying them. As Christ said to his owne mother, when shee commanded things, that shee had no authority to doe, hee calls her mother no longer, but *Woman*, shee stretching then beyond her compasse.

Againe, to goe on, this should teach us, in that Christ is the Lord of the living and of the dead, to account our selves not our owne, it should teach us perfect selfe denyall in matters of religion,

on, especially not to be overwhelmed of our owne conceites, in the great mysteries, that Saint *Paul* cryes out of, *Oh the depth*, you have many that quarrell with those things, and would bring them to reason, they will goe no further in religion then they can see reason, whereas one saith, I beleeeve, because it is impossible, and too farre above reason, therefore I the rather beleeeve it, it is oft times good to stand at a stay in God, as if wee were at a *nonplus*, to admire at him in the mysteries of Christs governing the Church, why hee suffers some part of the Church, that perhaps

haps is better then other parts, (that are quiet and exempt from the crosse) to be exercised, with afflictions, and others not, not to scandall at this, and to be overbusie, in searching out the reason of this, Christ is our Lord, and he is infinite in wisdom, and it is his prerogative to doe such things, as hee is not lyable to give a reason of to us, so God *will have mercy, upon whom hee will have mercy.* In great mysteries, remember the soveraignty of this our Lord he is Lord of quicke and dead, let this stoppe our judgements, and teach us to deny our selves, when wee cannot give a reason
of

of them, in a holy admiration, say with Saint *Paul*,
Oh the depth.

And so for our will, he is Lord of quick and dead, we say of a wife, she hath no will, and a servant is not a distinct person, as it were in law, he is anothers wee are Christs servants, his subjects, & his spouse, and when wee beginne to be Christs, wee have lost our owne wills, we resigne them up to Christ, thy will shall bee mine in all things, if thou wilt have me doe this, I will doe it, if thou wilt have me suffer, I will suffer, if thou wilt honour thy selfe with my goods, and with my life, thou shalt have them: Of thee

thee I had this body, this soule, this state, this reputation; I have whatsoever I have from thee, it is maintained by thee, thou art mine, and I am thine; therefore I give up all to thee backe againe, it is a ground of perfect resignation, that Christ is Lord of the quicke and of the dead, therefore stand not upon termes with Christ, when hee calls for any thing, in case of suffering and sealing the truth, let him have it, it is not lost, wee have a better foundation in him, then we have in our selves, when wee give any thing to him, life, or state, or credit, or whatsoever, wee have a better life,

life, a better state and condition in him, because all is more eminently in him, the primitive fountaine, then in the derivation, and beames from him, when we lose any thing, it is but a beame from the Sunne, and whatsoever wee lose in particulars, we have in the whole, in the fountaine, againe, in Christ, therefore faith would helpe all this; in case of suffering, and tryall, what, is the cause good, or no? then I will resigne my selfe, and all that I have, and am to Christ, hee is Lord both of the quicke and of the dead.

Wee must know beloved that we are redeemed
from

from our selves, and therefore make this use of it, when wee are tempted to any sinne, Christ is my Lord, I am redeemed from my base lusts, what have I to doe with this anger? what have I to doe with this ambition? I am no debter to the flesh, I am under Christ, I am under grace, he hath redeemed mee from my vaine conversation, I owe it nothing but mortification, and denyall, therefore in all solicitations of corruption, learne this lesson, fetch arguments hence, Christ hath done great matters for me, he lived and dyed, and lives for ever, that is Lord of me living and dy-
I ing,

ing, there is no greater slave, then he that is a slave to his owne flesh, and to his owne lusts, therefore when we are stirred to any thing by our base nature, which must dye, or else wee shall never live eternally, we must kill it more and more daily, and death is the summe and accomplishment of mortification, when wee are stirred to any thing, go to Christ and complaine to him, blessed Saviour, thou didst dye, and rise, and revive, that thou mightst be Lord of the living and of the dead, I beseech thee claim thine owne interest in me, bring all into captivity, to thine owne Spirit, what hath

hath this base affection to
doe with me? what have
I to doe with it? I am
freed from it, I am redē-
med from my selfe, what
have I to doe with my
selfe, but deny all? I am
thine altogether, there-
fore take thine owne in-
terest in me, possesse me,
fill me with thy Spirit, be
all in all in mee, let pride,
and ambition, and such
things have no footing in
me. It is good powring
out the soule to God, to
that purpose, to complaine
to Christ, when it is thus
with us, because it is his
office to rule us. Now
Lord Iesus do thine office,
thy office is to be King, to
rule in me, other lords
I 2 would

would faine rule in mee,
pride, and lust, and base
covetousnesse would faine
rule, as the Prophet saith,
but what hath other lords
to doe with me? thou art
my Lord, and hast right
to me, living and dying.

*A Point of
Comfort in
all afflicti-
ons*

It is a point of wondrous
comfort likewise to us, in
all afflictions whatsoever,
especially such, as con-
cerne the state of the
Church, we are now in ill
times, if wee looke about
us, however God conti-
nues better to us then we
deserve, wee are as the
three young men in the
fiery furnace, untouched,
when all is in a combusti-
on round about us, where
is Christs ruling now?
when

his poore Church is thus
used, and trampled upon
in *France*, in the *Palatinate*,
in *Bohemia*, and the Prin-
ces of *Germany*.

Beloved, it is our faults,
perhaps wee waken not
Christ, as the Discip'les,
they awaked Christ, when
there was a mighty storm,
and moved him to rebuke
the winds, and the waves;
and there followed a
calme, so should we. Christ
loves to bee awaked by
our prayers, and if the
Church would joyne in
forces, one Church with
another, altogether they
might worke wonders, let
us offer a holy violence to
Christ by prayer, and the
use of holy meanes; he is

Lord still of the Church, and take things at the worst as they are, hee is but carrying things to his owne ends. Beloved, if we consider things aright, it can hardly bee otherwise with the Church then it is, if wee consider the former security, and dullnesse, and want of prizing the great things of Christ, the ministry of the word, and the Sacraments, we live under the Gospell, in such deadnesse and such sinnes, as a Turke would scarce commit, we are no more affected with it, then a Iew, or a Turke, that hath not the meanes, will Christ indure this that wee should come to bee care.

carelesse whether wee have the Gospell, the blessed truth of God, or no? and grow sinfull, and have lesse conscience then a Turke or a Iew, will Christ continue his blessed prerogatives, and priviledges to such? Therefore, if we doe but looke to the ordinary dispositions of most men, a man would thinke it impossible, but that judgement should come, will there be a reformation of these men without a Spirit of fire, without some purging flame.

Then againe, Christ is humbling his Church for the advancement of it, and suffers the enemies to triumph

umph for their further a-
basement. hee is compas-
sing a blessed worke, there
is a great wheele a going,
but wee doe not see the
issue of things, al this great
wheele the Lord rules
and governes and moves,
you shall see at length
what it will drive to, wee
see in a clocke there are
many wheelles one con-
trary to another, but all
helpes the clocke to strik,
all joyne in that, so there
is a stroke, there is some-
what that will come out
of all these troubles, that
seeme contrary one to an-
other, some up, and some
downe, but all these
wheelles, will helpe to
bring out some stroake,
some

some glorious thing; that posterity perhaps may see that is now a working. Therefore let none take scandall, Christ rules now in the midst of his enemies. We must not catch at peeces of Christsworship, as in a poem, we judge not by a peece, but looke to the Catastrophe, wee looke to the upshot, and closure of all. though all was in a combustion, there wee see all things brought to an excellent and wise issue: Therefore I beseech you suspend your judgements a while, and then you shal see with a spirit of faith, all the enemies overthrowne, even as if we did see it with

oure eyes of sence, and in the meane time perswade our selves, that Christ is about a blessed worke, as hee is King of his Church.

One question the Papists moove upon such Texts as this, that I will assoyle briefly, because it may trouble some, though it bee of no great moment: It is said here that Christ dyed, and rose againe, and revived, that hee might be Lord of the dead, and of the living. Hence, not onely Papists, but some others, moove this question, which I will give a little light unto.

Whether Christ by his dying and abasement did
merit

merit any thing for himselfe? because it is said here; he did this that hee might bee Lord of the dead, &c.

Hee abased himselfe to the death of the crosse. Therefore, God gave him a name above all names, Phil. 2.

The Papists they fall upon Calvin, that saith, he did not, (and that makes me the rather to touch it) Calvin, as hee was a very holy man, so out of his holinesse, hee avoyded curious questions, as much as he might, therefore gives an excellent answer, saith he, whether he did or no, it is curious to search, it is rash to define. For satisfaction,

Calvin

faction, take these grounds and all is well.

First of all, that Christ is perfectly glorious now in heaven, both body and soule, there is no question of that, and that he came to this glory, both of body and soule, and the manifestation of it, after his abasement by his humiliation, first, he must dye, and suffer, and then enter into glory.

Againe remember this for a ground that Christ as man merited not the grace of Union or unction, for how could he merit before he was? could Christ merit to be united to the second person, that was the greatest grace that

that ever was? No, nor the grace of unction, habituall grace in Christ whereby the humane nature was filled with all grace, it was upon unction, presently they follow one another, there was no meriting of that thing, because from the beginning of his incarnation it was by union of his nature, these things being thought upon, for other things they are not materiall, onely it is best and safest, to thinke that he did not for himself merit any thing: for if so be all glory was due to him by vertue of union, which he had by grace, and by vertue of unction, if he had dyed pre-

presently, he might have gone to heaven presently indeed without dying if there had not beene a dispensation layd upon him to dye for us, and therefore by vertue of union and unction that was free, heaven was due to him presently, and all that glory that hee had afterward.

Why was there a stop of that glory? that his body being united to the divine nature, was not presently glorified, as now it is in heaven, so that hee lived in abasement, and dyed a most cursed death.

Beloved all this was for us, and then after the dispensation.

penfation was finished for us, after Gods justice was fatisfied for us, there was no more stoppe or stay of his glory, but then his divine nature did flow into his humane nature, and then his humane nature became glorious, so glorious as it was capable of what hee did was for us, Therefore it is good to thinke of the love of Christ, that he confidered us and not himfelfe, in that his abasement as the Scripture runs in that straine, *To us a Sonne is given, for us a childe is borne*, he dyed for us, hee gave himfelfe for us, he rose for us, hee ascended for us, he fits at
the

the right hand of God for us, himselfe indeede hath glory, but together with us, and therefore when wee thinke of the glory of Christ, thinke of us in him, when we see him borne, thinke he was borne for me, when wee see him dye, thinke wee dye with him, when wee see him buried, thinke our selves buried with him, so in the state of exaltation, when wee see him rise, and sit at the right hand of God, thinke he is there to prepare a place for me, whatsoever hee hath, or whatsoever he did, he regards us in all; therefore it somewhat obscures the glory and the love of Christ

Christ to us, to corceive
that he had a selfe respect
in these things, when he
saith in the text, *For this
end Christ dyed, and rose,
and revived, that he might
be Lord of quicke and dead,*
I beseech you consider
whose good he respects, in
this Lordship: is it not a
profitable Lordship for us?
is it not for our good, that
he is our Lord in life and in
death? & not only our Lord,
but the Lord of Sathan, of
death, and of all our ene-
mies, he is Lord over all
saith the Apostle, *God over
all, blessed for ever* therefore
he is Lord over sinne, over
death, over hell, over all
that we neede to feare, it
is for us, therefore our
good

good is intended, though there be a redundance of glory in Christ, in all these things, yet thinke hee respects our good, the best meditation of Christ, is to thinke, all is for us.

Beloved is it not a great mercy, that hee should stop the issue, and the beames of glory that should otherwise have come upon his humane nature, that he should be content to be in the shape of a servant? and bee eclipsed, in regard of manifestation, and abase himselfe to the death of the crosse, and all for our redemption, when he might have gone to glory another way? but as one of
the

the ancients saith well, if he had gone to heaven another way, hee might have come thither himselfe, but hee could not have helped us that way, therefore he would goe to heaven by way of abasement, and concealement, and stopping that of his glory, that he might helpe us, and pay the price to God for us, and reconcile us: I beseech you let us see his love to us in all this; enough for that question, which I would not have mentioned, but that it hath a speciall use and comfort, and may be an incentive, to kindle love to Christ, regarding us in his birth, and life, and death

death in his resurrection; in his ascension, in his glory, in all.

To draw to a conclusion therefore, Christ is our Lord both in life and death, it is for ever, oh beloved therefore I beseech you, let us project for his glory for ever as much as we can, he is our Lord, when we are dead, he is the Lord of our soules, of our happines, we are nearer him then, than we are now, hee that is my Lord both living and dying, and for ever, shall not I labour that when I am dead there may be a Church here? that when I am dead posterity may serve him and be subject to

to him, shall he for ever
be Lord for my good, and
shall not I as much as ly-
eth in me, lay a foundati-
on for ever in his service?
that when I can serve him
no longer my selfe,
then posterity may seive
him.

It was a cursed wish of a
Pagan Emperour, when
I am dead let heaven and
earth be mingled if they
will: but a Christian
thinks Christ is mine,
and for my good both li-
ving and dying, nay I have
more good by him when
I am dead than alive,
therefore I will labour
that he may have glory in
his Church by me and
mine, and all my coun-
sels

Remember
his and do
Likewise
App^{ly} it selfe

sels, and projects shall be,
that it may be for ever and
ever world without end,
therefore they desire that
God may be served and
glorified in the Church
for ever, as he is their Lord
living and dying.

And let it be our com-
fort in the houre of death
(that may bee nearer us
then we are aware off)
that he is not onely Lord
of the living but of those
that are dead, he hath the
keyes both of hell and
death, that is, he hath the
government of death, and
therefore shall I be afraid
to commit my soule to
Christ: what a ground is
this, comfortably to yeeld
our soules to Christ, Lord
take

*Comfort to
yeeld our
soules at death
to Christ*

take the soule, that thou
dyledst to purchase, that
thou didst rise againe to
justifie, that thou dost live
now in heaven to make in-
tercession for, that thou
hast given thy holy Spirit,
in some measure to san-
ctifie, take this soule to
thee, it is thy soule as
much and more than mine

I am not mine owne, nor
 my soule is not my owne,
Into thy hands I commend
even thy Spirit, for thou
hast redeemed me oh Lord
of truth, thou hast re-
 deemed this soule of mine,
 therefore now take this
 soule, that thou by thy
 Spirit hast wrought in
 some poore measure, to
 desire to please thee, that
 soule

soule that thou hast
sprinkled with thy owne
blood, take that soule,
for thou art Lord both li-
ving and dying, and what
a comfort is it when death
shall close up our eyes,
that we can looke forward
and see then our selves
nearer Christ, for then we
goe to Christ our hus-
band, as *Paul* saith, *I desire
to be dissolved and to bee
with Christ, which is best of
all*, when a Christian
thinkes at death: now I
am changing for the bet-
ter, Christ will not leave
me at the houre of death,
neither dying nor li-
ving, but will watch over
my dust, my dead body is
a member of Christ, death
may

may separate body and soule, but it cannot separate soule or body from him, therefore take no thought for body, or soule for my soule. I know hee will receive it, and my body as a good *depositum* is layd up in the dust, hee watches over all the dust and ashes, and every thing and will make the earth faithfull in giving up that *depositum*, he is Lord of me dying as well as living, shall I be afrayd to dye, when in death I commend my soule to such a sweete Lord, and goe to my husband and to my King?

And that is the end of the Sacrament, for the Word and Sacrament are

K

parts

parts of the regiment of Christ, whereby he rules his Church, hee rules his Church outwardly by the Word and Sacraments, and inwardly by his Spirit, his holy Spirit makes good his owne good meanes, and therefore as the subjects of Christ, I beseech you let us come to the ordinance of Christ, he is such a Lord as doth great things by despised meanes, bread and wine, poore meanes, but consider what a mighty Lord useth them for our soules good, and it is his glory to magnifie himselfe by base and weake meanes, hee goes contrary to the course of the world, that
stands

stands all upon outward excellency, therefore let no man stumble at the meannesse of the meanes, but consider what great things he workes, by the foolishnesse of Preaching, and the meannesse of his Ordinances the Sacraments, he beates downe strong holds, he builds us up in Christ to Salvation, hee communicates himselfe and all his benefits to us, therefore I beseech you come with faith, come with this perswasion Christ will blesse his own Ordinance, and come with comfort, Christ communicates himselfe to us, the nearer we come to the fountaine, the more wee

K 2 draw.

draw. And come with
 preparation, know with
 whom wee have to deale,
 with him that is Lord of
 quicke and dead, come
 with reverence; but these
 things I have oft upon
 this occasion stood upon:
 so much for this Text.

F J N J S.

In: Aperi y sodo
 hsoe h

